A BREVIATE FOR THE BISHOPS, IN VINDICATION OF THE PROCEEDINGS OF THE House of Commons. FOR THE Settlement of the THRONE.

To which is Annex'd,

A PROTESTANT President, (exact Parellel with the Case of *England*) in the Reasons that moved the *Convention* of *Sweden*, to declare the Forfeiture and Exclusion of *Sigismond* the Third.

By a Person of Honour.

IF Necessity, which is a great Branch of the Law of Nature, did not press us at this time, to come to some speedy and pertinent Determinations, as to the business, especially, of Settling the Government, that meety, which seems to be promoted and set afoot in all our Counsels, might, considering the weightiness of the bus-

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ness in hand, rather claim the Just Commendation and Applauses of every good Man, than, as it seems now, fall under their Censure; and I may say, Indignation. If the matter Debated were extraneous, and the Kingdom within it self peaceably, and firmly settled; if the circumstances of our Affairs were ordinary and usual, and could admit of an unlimited time for their Decision; if we were secure from Injurious Resolutions of our Enemies abroad, or from the private Machinations of Dis-affected Persons at home: If these things were so, it were worthy the Wisdom of those, who by their unseasonable Scruples (so generally resolv'd against, and now again by them started) may seem either ignorant of the desperate languishing condition of these Kingdoms at present, or prejudic'd and dis-affected to the peace and settlement of them for the future; I say, it were then worthy the Wisdom of these men, to dissect every particular of so Important an Affair, before they made any Determination of the General. As we all acknowledge the extraordinary circumstances of this Juncture, so they themselves have not been a little contributing to this Happy Revolution: The Princes first Declaration tells us, he had the Invitation of the Lords Spiritual and Temporal. Was it Justice and agreeable to Conscience then, to call for Foreign Arms to assist us, against our own King, in the recovery of those Rights, Liberties and Properties, which contrary to Law, he had Invaded, and taken from us? And is it now become a Scruple in those same Consciences, to be confirm'd in those Rights, &c. by the same Arms and Power? Is that pretended, absolute, unlimited Power, which in their Prayers and Sermons they have so often nibbled at, and endeavoured to retrench, now, in its *just debasement* become so Inviolable and Sacred, that it must become a Point of Faith entirely to submit to it? Has this small fit of fear and discouragement in our implacable Enemies, so well secur'd us from any future encroachments, that we need not be careful of any further Assurance? Has these men's Re-embellish'd Honours so obliterated the memory of the Dangers some of them so lately have escap'd, and the rest justly fear'd, as to free them from all apprehensions for the future? What is it these Gentlemen would be at? What do they fear? Is it without Reason, without Justice, without President, that we desire to be overlast-

everlastingly secur'd from POPERY and SLAVERY: Nor without Reason; for when we have seen many of our fairest Branches Lopp'd off, many of our Liberties Invaded, many of our Laws Perverted, and the Axe at last laid to the Root of our Government, 'tis high time then, I say, to provide for our Safety, and to put a stop to that current which would have quickly over-run and drowned us; not without Justice, for where my Life and Property is hunted after, and Assaulted, I may, by the Law of God and Man, repel the Injury, and stand in my own Vindication; not without President, even in Protestant Kingdoms (not to mention the Romanists who both teach and practise the Deposing of Evil and Wicked Magistrates;) and though in *England* we may perhaps think the changes we have very lately seen among our selves admit of no President, it may easily be prov'd that what hath been done of late in this Nation, hath been in great part formerly presented and *allowed* of upon Foreign Stages; yea, and not many years out of the memory of some yet living, if we would but look into the Actions of other Regions, and those too wherein the Reform'd Religion is professed, we shall find that they, by their publick Records, acknowledged that in case of Tyranny and Oppression, it was lawful not only to defend their Lives and Liberties against all Assaults, but reduce and declare the persons so offending, incapable of holding the Government. A lively example of this, and almost exactly parellel with ours, was the Case of *Sigismund* the III. Hereditary King of *Sweden*, who by a Convention of the States of that Kingdom, was Excluded even with his Heirs, (a severity which both the Honourable Houses of Parliament here have with great Justice and Wisdom declin'd,) from that Crown for ever: Some of the Articles drawn up against him were these; first, For swerving from their received Christian Religion; as also, from his Oath and Promise, and Solemn Engagement made to his People at his Coronation, to Preserve their Rights and Priviledges, as also, their Holy Reform'd Religion Inviolated; for departing the Country without the consent, and unwilling to the States and Orders of the Realm; for exporting several Acts of great concernment out of the Cancellarie; for prosecuting such as would not embrace or favour the Romish Superstition; for contemning and endeavouring to

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Undermine and Annul thoſe laudable Inſtitutions and Laws made for the ſecurity of the Realm, and the Eſtabliſhment of the Proteſtant Reform'd Religion; for raiſing up what Enemies he could againſt his Native Country, thereby to involve his Subjects in a deluge of Blood, which he intended, and had almoſt effected; for inhumanely deſigning and ſuborning Ruffians and Villains, to Murder and Aſſaſſinate one of the chief Nobles, for no other reaſon, but that out of Conſcience and Duty he would have perſwaded him from thoſe Irregularities and Notorious Breaches, of the known Laws of the Land. For theſe and many more Cauſes, as *the ſending his Son out* of the Land, without the conſent of the States, and cauſing him to be brought up and Educated in the Romiſh Superſtition, did the *Swedes* (ſubmitting the ſame to the judgment of all ſincere and candid Arbitratours) juſtifie their abdication for ever, of King *Sigiſmond* III. and his Heirs, from the Crown of *Sweden*, &c. and proceeded ſtrait to the Conſtituting and Electing of *Charles* Duke of *Sudermannia*; *vid.* Spanheim's *hiſt. of* Sweden, &c. And in concluſion, they pray for and doubt not of a ſincere and candid Conſtruction, a benign and favourable Acceptation, from all Chriſtian Emperours, Kings, Princes, States, &c. of this their Legitimate Defence, and to Vindicate them and their moſt equal Cauſe from all Calumny, or Evil Interpretation whatſoever. The Circumſtances relating to this preſent juncture in *England*, bear ſo near a reſemblance almoſt in all thoſe Grievances objected againſt the ſaid *Sigiſmond*, that our late King by a ſort of μετεμψυχωσις ſeems to have breath'd his Soul rather than to have Copy'd after him, though indeed in ſome caſes, he has plainly out-done the Original, eſpecially in relation to his ſuppoſed Son. And as our King thought fit to Copy a King of *Sweden*, I cannot apprehend how it can leſſen our Judgments or Integrity, our Piety, or our Loyalty, to follow the example of the *Swedes* excepting in the caſe of the Lawful Heirs (whom every good *Engliſhman* and Proteſtant, to their utmoſt Danger and Peril, are ready to defend and maintain) to take ſuch meaſures for our future Security, and lawful Eſtabliſhment, as ſhall not by any Humane Art or Endeavour, be liable to Interruption.

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